THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.*"—ALMA 29: 5.

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FERVENT TESTIMONIES.

REMARKS OF PRESIDENT JOSEPH F. SMITH AND ELDER RICHARD W. YOUNG BEFORE THE STUDENTS OF THE BRIGHAM YOUNG ACADEMY, LOGAN UTAH.

[PRESIDENT JOSEPH F. SMITH and other prominent Church officials comprising the Board of Directors of the Brigham Young College, attended devotional services in the college on the morning of March 19, 1906. The following account of the meeting and the remarks made is taken from the *Logan Journal*.—ED.]

Elder Richard W. Young took for his text "I am not ashamed of the Gospel of Jesus Christ," and said in part: "I have known of people, who, when away from the body of the Church, would not only be silent as to their faith, but would deny that they were Latter-day Saints. The world has little consideration for people who possess such poor manhood—indeed they hold them in contempt. There is great reason for rejoicing over, and none for being ashamed of, the Gospel of Jesus Christ. I know it is fashionable for men to malign us, but thank God, it is falsely that they do so. The reason is because we are not of the world, and it has always been so. The motives of the Saints have been questioned, and they have been accused of disloyalty. Christ was accused of trying to destroy the Roman government and place the crown upon His own head. We are not disloyal. We have been taught to believe that the constitution of the United States was inspired of God, and that we should uphold and maintain the principles of liberty on which it is founded.

"One of the things that greatly strengthened my faith in the Gospel was the fact that I was always taught the right. Never have I been taught to do or say anything wrong. Such teachings bear fruit. I rejoice to know that in Salt Lake City where there are over one hundred saloons (dram-shops), that not one is kept by a Latter-day Saint. Neither do you find the Saints inmates of city and county jails and state prisons. We are never taught that which is improper, neither are we hypocritical, and teach one thing and practice another. There is no hypocrisy in the Gospel—it is true every principle of it. I thank God that wherever I have been and in whatever position I have been placed in life that there is no man living can say that I ever denied that I was a Latter-day Saint or my allegiance to the Gospel of Jesus Christ."

President Joseph F. Smith, in speaking, said he was gratified with the privilege of meeting the students, friends, and visitors at the College. "If nothing more is said," he remarked, "we have not come here in vain."

"The text that Brother Young chose, 'I am not ashamed of the Gospel of Jesus Christ,' is worthy of our consideration. The fact that R. W. Young is a trusted employee of many important institutions in our state; that he is president of an important stake of Zion; that he is a trustee of this college; that he has the confidence, love, and esteem of the people; that his word is as good as his bond, is in a measure due to the fact that no man living can say he ever went back on his religion or his people. I venture that he would not be in as many positions of honor and trust were it not for that fact, and it does me good to know it.

"The young men who go East and openly and frankly proclaim themselves Latter-day Saints make friends, establish a character, get along well with their studies, and are respected by all good men. Those who go sneaking around, afraid to let people know who they are, are looked upon with suspicion and distrust. People everywhere respect a man who has the courage of his convictions. In our trip down to Vermont recently to dedicate the Joseph Smith monument we traveled and were known everywhere as a company of Latter-day Saints. At every station, hotel, or place where we stopped, we were treated with the greatest kindness and consideration. I never before had such an enjoyable trip, one where so much consideration and respect were shown us. I do not mean to say that there are not those who would not have so treated us, but they are the ones who are ignorant of the true conditions that exist among us. This is true everywhere except with a few who are wolves in sheep's clothing. They are never satisfied. Were they taken to heaven, they would turn it into hell. They would contend with the angels, find fault with them, and stir up contention if possible. In any other community than ours they would not be tolerated. Be it said to our honor that a man may live among us, and if he so desires, he may worship a yellow dog, yet so long as he does not steal, assault you, and try to rob your wives and daughters of their virtue, he is protected in his worship. Let such men have their liberty, and protect them in it, and they will weave around themselves a web that will be their own destruction. It is not necessary that you take them to your bosom, invite them into your homes, and lower yourselves to their level.

"There is an old but true saying that 'Honesty is the best policy.' It is

true that honesty is the best policy, but there are higher grounds than policy for honesty. God is honest, Jesus is honest, and His people must be honest to be like Him. Be honest with yourselves. No man can be hypocritical and conceal it from himself. Even dishonest men get a certain amount of respect if they do not represent themselves as other than what they are.

"No man can be a murderer, a whoremonger, or an adulterer and retain the Spirit of God, for that will not abide in unholy tabernacles. True, he can repent if he does not go too far. If he goes beyond redemption, woe be it unto that man.

"I want to bear my testimony to the truths of 'Mormonism,' President Smith said in conclusion. "This may be the last time for all I know that I may have the opportunity to bear it to you. I know that 'Mormonism' is true. It is indeed the Gospel of Jesus Christ which is the power of God unto salvation. It stands for all that is good and true in the universe. It stands for the power and authority of God by which men are commissioned to act in His name. It stands for virtue, for truth, and for integrity. It stands for the union of husband and wife for time and eternity, and for the proper relation of children and parents. It stands for the restoration of the Gospel. By it mankind can rise to all heights, thrones, powers, and principalities, endless life, eternal increase, and exaltation in the presence of the Father and the Son. I know it, and testify of it, for it is true."

In giving this testimony, President Smith stretched forth his hands and spoke with that earnestness characteristic of the man when his whole soul is imbued with the thought he has to express. Every eye was centered upon him. You could have heard a pin drop, and one could see by the expressions on his hearers' faces that they felt the spirit and power by which his testimony was being given.

A REMARKABLE PREDICTION.

THE FULFILLMENT OF JOSEPH SMITH'S PROPHECY REGARDING THE AMERICAN CIVIL WAR.

[FORTY-FIVE years ago to-day the first shot was fired in the American Civil War, one of the most terrible conflicts in modern times. The war began by the Confederates firing on the Union stronghold, Fort Sumpter, in South Carolina, just where the Prophet Joseph Smith said it would, twenty-eight years before. This Revelation on War was printed many years before it was fulfilled. If there are still doubts in some minds that Joseph Smith was a prophet, we can show them in the office of the MILLENNIAL STAR the prophecy, printed here in England, ten years before its fulfillment.—ED.]

The prophecies uttered by the Prophet Joseph, which have been miraculously fulfilled in the broad daylight of the present age, are numerous and striking. They should be diligently studied and be made the objects of devout contemplation. For the prophetic word is still the "more sure word," which is as "a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Fulfilled prophecies cannot by any contrivance be classed among "cunningly devised fables," as the plainest facts of history sometimes have been. They are, therefore, without controversy, the "more sure word." And the Prophet Joseph, by divine inspiration uttered

many such, the fulfillment of which constitutes a seal of authority on his commission from God.

Perhaps one of the best known of these prophecies is that given on the 25th of December, Christmas Day, 1832, concerning the Civil War. This event was by him predicted twenty-eight years before the attack on Fort Sumpter, and with the clearness of detail of a Daniel. He foretold that the war would commence with "the rebellion of South Carolina"; that it would "terminate in the death and misery of many souls," and not be an inconsiderable affair. He foretold the division of the South against the North, and the appeal of the South to Great Britain and other nations, and finally, the pouring out of war upon all nations. (Doc. and Cov., Sec. 87.)

About the time this prediction was given, South Carolina exhibited a rebellious spirit. In November, 1832, a state convention passed an ordinance declaring the tariff acts "null and void," and not binding upon "this state, its officers, or citizens;" and President Jackson had to send troops to Charleston to defend the custom house. It is to be observed, however, that finally, Congress took measures to quiet the storm by the so-called "compromise tariff," which virtually accomplished the object for which the South Carolina nullification act had been passed by that state. All reason for hostility then seemed to be removed. Tranquility seemed to reign.

The Prophet Joseph was at that time only twenty-seven years old, unexperienced and unlearned. Yet, he alone foresaw that the flames of civil war would flare up from the embers which statesmanship sought to render harmless. If that prediction had been made by Andrew Jackson, Calhoun, or Daniel Webster, it would have been remarkable, and ascribed to the extraordinary foresight of these statesmen. But they did not perceive the "signs of the time." That the youthful prophet penetrated the mysteries of the future, was due to no other cause than this, that the Spirit of the Lord rested upon him and illuminated his soul.

Years passed, and it seemed as if the predictions were about to be forgotten. No one dreamed of a war of secession. However, twelve years later, when the Prophet and his beloved brother Hyrum, were about to complete a glorious life by martyrdom, he reiterated the prediction of war. To his tormentors he said, in part: "Inasmuch as you and the people thirst for blood, I prophecy in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of." And they did.

When ancient Israel rebelled against Jehovah and asked for a gold calf, they were given one, but they had to drink the dust of it, in water, to the last particle. When they rebelled because they lacked meat in the desert, they were given meal and made to eat until they were sick unto death. On the same principle, those who thirsted for the Prophet's blood, were given war and bloodshed for years.

Joseph was a true prophet. He declared the will and purposes of the Lord. Much of that which he foretold, has already come true. Much more remains unfulfilled, but it will all be accomplished in due time. The "heathen nations" are to be redeemed; Satan will be bound, and the Lord shall come

in His glory. The earth shall be given unto those who "are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived;" and "they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and His glory shall be upon them." (Doc. and Cov. Sec. 45). A glorious time is coming to all who serve the Lord in righteousness, and remain faithful.—*Deseret News.*

FATHER'S PLANTING.

BY ELDER HENRY W. NAISBITT, OF SALT LAKE CITY, UTAH.

THE general thought, conclusion, and proclamation of the Christian world in regard to sacred scriptures, is worthy of a good deal more than passing notice. Yet, to the careful reader, there are more striking things than a first glance would seem to indicate. We find a wonderful illustration of this in some of the words of the Savior of men, Jesus of Nazareth, in regard to unauthorized words of men. The passage to which attention is called can be found in Matt. xv: 13. "Every plant which my Father has not planted shall be rooted up." This is said without compromise and without special indication as to whether the plant was religious, political, social, or otherwise; and would seem to intimate that the work of framing, planting, and developing institutions among men, require something more than human thought, and some more decisive word than could be given of human wisdom.

From that time to the present, men have been engaged in planting, and the world is full of plants—institutions, societies, organizations, etc., which are all included in the condemnation outlined in the foregoing word. Anything that is divine is permanent in its character; it will remain and endure; it cannot be destroyed; while that which has originated with man and by man is doomed to perish. If we believe these strange words, by this infallible touchstone, we may estimate the endurance of many things with which men are allied, and which by them are believed to be permanent beyond possibility of removal—forms of government and organizations; and their pretensions, success, or application may be tested by this remarkable outburst of the Savior's thought of divine supremacy.

We are surrounded by organizations of a religious character. Christendom abounds in variety, each differing in pretension, in presentation of principle, and in the expected outcome of their existence; and it is not a superfluous thought or work which inquires if these are all the plants of the divine hand. Were their general and special features a product of divine revelation from Him by His regularly ordained ministers? Shall we test sectarianism by this standard? Will jarring and contending sects declare that they are individually established by Divine authority? If any are, which shall be the one, or what is the standard to which their claims can be submitted, tested, or approved? Is it the old mother church, the "Holy Catholic Church"? Is it the Established Church of England? Do any of their outgrowths claim to have been planted of the Father? If so, would not the claim be absolute, authoritative, convincing, and permanent? If there is a claim that the office

of any of these sects is of this character, shall not all the others submit in silence to it? Is it something far beyond the reach of controversy, and outside the purview of simple, unenlightened, unrevealed human intelligence?

When we have determined upon the fundamental idea of religious organizations, and become sure of their falsity, may we not turn for a moment to the social institutions which surround and mould the character and destiny of men? Is the social fabric of Christendom in harmony with the Divine thought? Is the fundamental foundation or ground work of family life, we might ask, in harmony with divine intention? Are the marriage laws of our country, are the conceptions of family relationship, are the practices of the civilized world in keeping with that which must have existed in the mind of Deity, commanding importance whether human or divine in their origin or conception? Among the factors of modern civilization thus affecting the welfare of countless millions, do our political organizations or affairs bear the stamp of divine origin and control? Are the political parties the product of divine wisdom? Do they represent in any form or to any degree divine intent and purpose in their management and development. Can it be predicted of any of them that they have the sanction of revelation, of divine approval? Are they controlled, directed, by other than human thought or expediency? Which of them shall endure, and which of them shall be rooted up? Millions of souls would like an answer to these questions. They would like to feel security in forming alliance with one or the other. They are Bible readers, they are Bible believers, they have some idea of the harmonies of the divine economy. They believe that God should rule; that He should be the creator and founder of institutions which affect the welfare of millions of His children in this life and in the life to come, and they solemnly ask the parties, religious, social, and political: What have you to say to this important query? Can you give an intelligent reply? Can you vindicate your own existence? Can you guarantee that you are not among those which, not having been planted of the Father, shall be rooted up?

The Savior claimed to do nothing of Himself; He claimed to voice the mind of the Father. He claimed to place the human family in harmony with the divine intent and purposes, and as far as He personally was concerned, He said: "I do nothing of myself, but that which I have seen the Father do, that do I." His wonderful life, His astonishing death, the system which He inaugurated, claiming it to be divine, was something different from the old Jewish, from even heathen systems, or from man-made and man-worshipped institutions; and as a consequence, He could say nothing save that "Every plant which my Father hath not planted shall be rooted up." When that rooting up shall take place may not be known to the writer or the thinker. Will it ever take place? is the query. Christendom hesitates at accepting the challenge and demonstrating that its individual institutions are not among the condemned. It was said by one of the old prophets, that the Lord would hold a controversy with the nations of the earth. This controversy is indicated by ancient prophets, and the burden of it is, "If the Lord be God, serve Him; but if Baal, then serve him."

This controversy, comparatively dormant and without special witness for a period of time, has been again re-opened. The Father and the Son in person,

in this dispensation, renewed this controversy, when the former pointing to the latter said: "This is my beloved Son, hear him;" and by special proclamation called upon men everywhere to repent, to declare for their leader, to accept His authority and dominion, and to obey all His precepts. That proclamation has been well nigh universal throughout Christendom, having gone to many of the nations of the earth and islands of the sea; and the Elders will continue to tell the inhabitants of this teeming world the requirements of divine purposes and necessity for obedience to divine commandment and rule. "Repent ye and believe the gospel, for the kingdom of heaven is at hand."

Will the Christian world accept this challenge? Will they submit their institutions, religious, political, etc, to the crucible of revelation? Will they even accept the standard practically which they have accepted theoretically for generations in the past?

The day of decision is approaching. The signs of the times indicate much change. Repentance is always in order, and is in no way derogatory, even when it affects antiquated, organic, or other conclusions. Men will be judged by what they do. They will be judged by the opportunities they have, and ignorance will not be tolerated when intelligent men have had the opportunities of comparison and choice. The heavens are telling, the signs of the times are telling, the public press, and the uncompromising voices of thousands of Elders are telling their mission to the world. Those who hearken will receive light, intelligence, wisdom, power, and the blessing of eternal life. Those who decline will be relegated into the background, for truth will triumph, the purposes of God will have unlimited sway, revelation will substantiate all that has been advanced in regard to this one unsolved problem of the twentieth century. "Hath God spoken from the heavens?" Has the Gospel been restored? Is the Priesthood or authority of God now officiating in the ordinances of salvation, or will the world cling yet to the delusive systems of human device to the neglect of that which is eternal and shall never pass away?

The Bishop Talks to Girls.—First among the results which should be expected of girls is the fruit of faith. As I look round the world to-day I see it sadly wanting in faith. The girls before me may hear it in the conversation of the man next them at dinner, may see it in the troubled eyes of the brother at the university, and, most pathetic of all, may even see it in the boy at school.

It is to the sister that a boy turns in trouble, and the whole world would be disappointed if it went to girls and found them without faith.

Secondly, the world looks to my hearers to find hope in them. Hope is one of the strongest influences in the world, and hopeful people can change life for many men and women. Closely connected with hope is purity of character. If a girl fails, that boy at home to whom she is impeccable, or that man to whom she is the ideal of what a woman should be, then, crash go all their hope and strength and inspiration.

Thirdly, girls were looked to to produce the fruits of love—the love which would take in the unattractive and the ugly, and which would brave sordid surroundings.—Bishop of London to the Girls' Diocesan Association.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 12 1906.

EDITORIAL

THE TESTIMONY OF A FRIEND.

Among the most important part of the Elders' work in Great Britain is that of dispelling the fog of prejudice which hangs as a pall over the minds of many people regarding the Latter-day Saints. This prejudice must be removed before the light of truth can penetrate the mind, and show to it the beauties of the restored Gospel of Jesus Christ.

It is always gratifying to know that many of our friends appreciate what the Elders are doing in this respect, and we have the pleasure herewith of presenting to our readers some words of appreciation found in a letter addressed to President Grant. It was written from Doie House, Nelson, by Mr. Eugene Hindle, and by kind permission of the writer, it is here reproduced:

"Respected Sir:—Enclosed please find 1s. 1d., being 1s., for twelve copies of the Millennial Star for March 15, 1906. Now, my reason for wanting this particular number is because there is a sermon in it by President Joseph F. Smith, and I must confess that I have never in my life read a sermon so absolutely *Christian*—full of wisdom, eloquence, reason, justice, and charity. All I can say as an outsider is that if such sermons as that can emanate from the Church, then the Church is *the life*, and my reason for wanting copies is to present them to anyone as an answer to refute the old 'polygamy' stories. That sermon is a challenge to the world, especially if it was extempore, as I suppose it would be.

"I myself was very prejudiced against the Church. You, as a prominent member can scarcely imagine how strong that prejudice is in England. The very name of Brigham Young was something to be disgusted at, and I can assure you that it is only after a great struggle that I have completely conquered that prejudice against him. This prejudice was engendered undoubtedly by the scurrilous song which was sung everywhere when I was a boy, and which I often heard—but thanks to our respected friend, Elder Wing, I look upon the Church in a different light, especially after reading two separate lives of Joseph Smith and the Manual."

The discourse to which Mr. Hindle refers was entirely extemporaneous, as is usual with President Smith. He speaks from the heart, as the inspiration of the Lord gives to him for the time and the occasion. The printed word

but very poorly conveys the power and spirit with which his utterances are accompanied. In very deed he speaks as his Master spoke, "as one having authority, and not as the scribes."

In connection with this subject we call attention to the first article in this number of the STAR.

"WANTED—A NEW CONFESSION OF FAITH."

"THE closing portion of the Rev. Dr. M'Crie's sixth and concluding Chalmers Lecture, which was delivered in the Glasgow United Free Church College last Thursday," says the *Scottish Review* of March 8, 1906, "was devoted to a consideration of two questions: What can the Presbyterian churches in Scotland do in response to a call for a new and simpler Confession? What ought they to do? The answer of the lecturer to the first inquiry was: They can construct a revised version of the Westminster Confession, as the Presbyterian church in the United States of America has done. That course of patching a venerable document with modern material did not commend itself to the lecturer. Another way of dealing with a document which is two hundred and fifty years old is that of the Church of Scotland in the case of the Confessions of 1560 and 1580—placing it among the archives of Christian symbolics, and proceeding to construct an entirely new symbol expressive of present truth and living faith. Ought the Scottish Presbyterian churches to do that? Admitting the force of obvious objections to such a procedure and the difficulties that would attend it, Dr. M'Crie gave it to be understood that he favored the idea of a reconstructed Church of Scotland, with a reconstructed Confession; and that, in his judgment, there is a clear call for a new, much briefer, and simpler creed, to be declared by some twentieth century Assembly of a National United Church of Scotland, as was done with the Westminster Confession in 1647—'most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this kirk.'"

"A reconstructed Confession" of faith implies that there are some things in the old Confession that is not true, or right, or necessary to salvation. If that is so, what has become of the many thousands of good Scotch members of the Presbyterian faith who have lived and died confessing that faith and hoping for salvation through its principles. If it is claimed that the Confession was suited for its age and time, but that modern advancement has outgrown it, then we must conclude that what was necessary for salvation some years ago, is not necessary now. "Confessions" cannot be compared to the various stages of growth, because in a natural growth the new never repudiates the validity of the old, but simply builds upon it as a foundation. That the religion of Jesus Christ should evolve from one system into another, which is quite different, cannot be accepted. Truth is eternal. Its fundamentals change not. What were necessary truths for the salvation of man in Christ's time would be necessary in John Calvin's time, in our time, and in all futurity.

There cannot be the least objection to the Churches of Scotland either revising their confession as the American branch has done, or to accept Dr. M'Crie's

suggestions, to place it "among the archives of Christian symbolics," and then to make a completely new one. It is all men's work, anyway, and men have a right to change or abolish what they themselves have done. The framers of the Westminster Confession claimed no authority or inspiration from God in their work, therefore, it is not God's work, and man may do with it as he pleases.

These modern church revisers remind us of a passage written by Parley P. Pratt, found in volume one of the MILLENNIAL STAR. We quote from page 237:

"Since the great apostacy from primitive Christianity, all the reformers of which we have any knowledge, have fallen into this one inconsistency, viz., of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a recommission and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation of doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the Spirit. The Friends or Quakers have considered both priesthood and ordinances as of no use, and that the Spirit itself is sufficient, etc., etc. Thus all the attemps at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed."

And then he goes on to tell of the restoration of the Gospel:

"At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered His voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the Church of the Saints; new in priesthood (to this generation), new in ordinances, new in spirit, gifts, and blessings. It claims no affinity with any other church. It denies the ordinances and priesthood which have grown out of corrupted roots. In short, it is a new 'tree'—new 'fruits'—'new cloth,' and 'new garments,'—'new wine' and 'new bottles'—new 'leaven' and a new 'lump,' 'a new covenant' and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so, Amen."

N. A.

WE think no little inconvenience would be spared Elders having money sent through this office if they would write their addresses plainly on a post card and forward to us. Unless we have these addresses, money orders are sent to conference houses, and often have to be transferred.

THE English papers have recently printed a news item from America saying that one Rev. J. B. Lentz, "a Latter-day Saint preacher" was killed by lightning while preaching to his congregation. From American papers we learn that Mr. Lentz was not a Latter-day Saint, but a member of the "Josephite" or Reorganized church.

FROM THE MISSION FIELD.

Grimsby Sunday School Anniversary.—The Sunday school anniversary of the Grimsby branch was held Sunday evening, April 8. There was a large attendance, and an interesting program was rendered.

There were a number of strangers present, and they seemed well pleased with the evening's entertainment. The Elders in the branch are very much encouraged at present, for the prospect of a harvest is brighter than it has been for some time. The prejudice which has been so great against the Latter-day Saints is gradually wearing away. The entertainments given by the Sunday school and the Mutual Improvement association have been great factors in bringing about the present condition.

A Candid Admission.—To Elder William White, Jr., of the Newcastle conference we are indebted for the following:

"On the morning of February 23, 1906, the historic old city of Carlisle was all excitement and bustle. It was not difficult to see that something of unusual importance was about to transpire in the famous old Cathedral, as the people were thronging in that direction. The writer was informed that the occasion was the installation of the new Bishop of Carlisle, and wishing to witness the ceremony, he joined the crowd, and after considerable difficulty, managed to get to the door, where the services could be heard.

"The pomp and ceremony which accompanied the enthronement of the bishop brought forcibly to one's mind the great difference between the churches of Christendom and the primitive Church of Christ. The chantings and processionals, the elaborate costumes and general display impressed one as being manifestations of the vanity of man, and formed a striking contrast to the simple and unostentatious ceremonies of the Church as instituted by Christ. One could not help being saddened by the reflection that the speakers were far from the truth on many points, and it was decidedly refreshing to hear the following words from the mouth of the bishop, as if the Spirit of truth had suddenly infused greater light into his mind:

"'The fundamental article of a standing church, much more of an advancing church, is that it should be built upon the foundation of the apostles and the prophets, Jesus Christ Himself being the head corner stone. But you remember that all the prophets were not priests, nor could there, at least so it seems to me, be any true, healthy church in which the administrators are all clergy. How to get back to the firm, hard foundation of the early Church of Christ; how to clear away the hay and stubble accretions which have for so long partially hidden those foundations out of sight, is one of the greatest and most difficult problems now lying for solution before the Church of God.'

"It was a source of great satisfaction to the writer to hear this admission from one of the high officials of the Church of England, and it shows very clearly that all ecclesiasts are not blind to the true state of affairs in Christendom. Those of the humble 'Mormon' Elders who heard this sermon felt to thank the Lord that the light of the Gospel is illuminating the minds of the people, and that men are being raised up to put truths before them which will help to pave the way for the Gospel when it shall be brought to them."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for April 22, 1906.

12. CONFIRMATION.

1. Confirmation follows baptism. Acts 8: 14-17; 19: 2-6; Mormon 7: 10; Doc. and Cov. 20: 41; 49: 14; 52: 10; 55: 2; 68: 27.

2. Baptism of the Holy Ghost. John 1: 33; Acts 1: 5; II Nephi 31: 13-15; III Nephi 12: 1; 19: 13-14; Mormon 7: 10; Doc. and Cov. 19: 31; 20: 41; 39: 6; Moses 6: 65, 66.

3. The Holy Ghost received by confirmation. Acts 8: 17-19; 19: 2 6; Alma 31: 36; III Nephi 19: 13; 30: 2; Doc. and Cov. 33: 15; 39: 23; 49: 14.

4. The Holy Ghost received through the laying on of hands. Acts 8: 17; 19: 6; Alma 31: 36; Doc. and Cov. 25: 8; 33: 15; 36: 2; 39: 23; 49: 14; 53: 3; 55: 2; 68: 25.

5. Authority essential to confirmation. Acts 8: 17-20; III Nephi 18: 36, 37; Doc. and Cov. 20: 58; 76: 52.

A NORWEGIAN COMMENT ON RELIGIOUS TOLERATION.

[ELDER JOHN A. OLSEN, laboring as a missionary in Aalesund, Norway, sends us the following article. In a letter dated March 31, 1906, he says: "In my tracting yesterday I stepped into the office of *Nybrot*, a local newspaper of this city, and a conversation with one of the clerks on our articles of faith followed. I laid special stress on article eleven, he agreeing with me and the article quoted, and in return presented me with a copy of a Trondhjem newspaper, *Ny Tid*, of March 27, a clipping from which I hereby enclose with translation."—ED.]

A violent warfare has been made of late against the activity of the Mormons in this city—an effort that would have been worthy of a better cause. I can not see that it can be called a praiseworthy deed on the part of those who have started these persecutions.

When the paper *Nidaros* some time ago reported that the police, prompted by our articles, have commenced to stir up the Mormon missionaries here, and that the strongest persecutions which are at the command of the police will be used against them, then we come to the conclusion that the *Nidaros* has once more accomplished something great that they ought to give our organ credit for.

In a land where religious tolerance is supposed to prevail, it ought to be every individuals' private business which religion he professes. I take this into consideration, and it ought to have some weight; there is, however, one thing which a person cannot overlook, and that is the action of the police in this matter. Many of the people in the exercise of their lawful business and everyday duties, have been inconvenienced by police officers, and cross examined as suspected adherents to the Mormon faith. I don't think the persecution thus raised is very praiseworthy.

Captain Christoffersen of the Salvation Army, who some time ago wrote strong newspaper articles against *Ny Tid*, because this paper had dared to insert a sketch from a Danish paper about the Salvation Army, is one of the ringleaders in this affair. I believe, however, that this is a very unfortunate and unwise action of the said Captain. It isn't long since the army had a hard struggle to gain a foothold in this country, and the sympathy it now rightly enjoys has been mainly gained by its practical Christianity, namely, to do good on the largest possible scale, and by refraining from persecuting and condemning those who would think otherwise than they. If this reputation should not unnecessarily be set at stake, it would perhaps be the safest for the Army officials to give Mr. Christoffersen a hint to the effect that the work of the Army should rather be pursued in the usual course, where the sympathy and recognition of all right thinking people will follow.

(Signed) A member of the state church.

P.S.—Shouldn't the government and the Storthing (the law-making body) who in this and the past year have accomplished so much, be able to frame a law that prescribes imprisonment for people who suffer from religious persecution-mania! An asylum for such persons has been a long felt need in this country.

GOOD FEELING IN NAUVOO.

Nauvoo, Illinois, February 15, 1906.—There seems to be a good many people in Nauvoo who are willing to hear the truth, and many express themselves as hearing more about the Gospel in one meeting of the "Mormons" than they could hear in attending the sectarian churches for a year. Especially are the Sunday school children appreciative of our work. We have enrolled fifty or more who in earnestness and sincerity could set a pattern for many students in Zion. To show how the people in general appreciate the school, I can do no better than quote a certain widow: "I don't know much about the Mormons or their doctrines, but I know this, since they have started their Sunday school the little boys don't torment me like they used to do, and all the little folks seem more polite and better, and I for one am glad the Mormons are here."

The original meeting room of the Sunday school in the Mansion House, freely given us by Frank Grimes, the present occupant, grew too small for the congregations. After much inquiry, it was decided that the old John Taylor store, corner Main and Kimball streets, would do for a while, at least, and it was rented for $60 a year for two years, being allowed $50 of first year's rent for repairing it. It has been freshly papered, painted, and thoroughly cleaned, and will soon have a new roof, the Elders doing most of the work. The meetings even here are crowded, and our friends say the next move we must make is to roof a vacant lot and hold forth there.

Elder A. C. Christensen of Hooper, Utah, ably managed an entertainment given in the city hall February 9, under the auspices of the "Mormon" Sunday school. The Nauvoo orchestra gave its services free, as did other local artists. Most of the program was given by Sunday school members, and not a soul present expressed himself as not being pleased. One good friend said it was

the best thing he had seen in twenty-five years. The twenty odd dollars from the entertainment went to pay rent on the hall, and the Elders set out among our friends (as yet we have but three Church members) to get the rest of the rent. The feeling expressed and the cash given was beyond our expectations in many instances.

February 12th we organized the Young Mens' and Young Ladies' Mutual Improvement association, and will study Manual No. 8. All the officers, save chorister and class leader, are young people of Nauvoo.

We cannot tell what the outcome of our efforts here will be; but the present feeling towards us is expressed, no doubt, in the words of the cashier when one of our private checks was presented: "Yes, sir, we'll cash anything to which a Mormon Elder's name is signed."—F. B. HAMMOND, JR., in *Deseret News*

CURRENT COMMENT.

Good Friday.

"Now boys," said a Sunday school teacher, addressing the Juvenile class, "can any of you tell me anything about Good Friday?"

"Yes, ma'am, I can," replied one of the boys. "He was the fellow that done the housework for Robinson Crusoe."

Well Paid All Round.

THE custom of making merchandise of religion so prevalent throughout Christendom to-day is aptly illustrated by the following item taken from the *Christian Age*:

"An enquiry is now taking place in Norwich concerning the charities of certain religious foundations in that city. It appears that the Dutch church in Norwich had an income of £149 a year—though the church was surrendered to the corporation, who paid the trustees £25 per year. From their resources about £30 a year was paid to the minister of the Dutch church in Austinfriars, London, for preaching once a year in 'Blackfriars' Hall, in Dutch, and then translating it and preaching in English. From twelve to sixteen members of purely Dutch extraction attended the service, in addition to about one hundred to one hundred and fifty visitors. The traveling expenses of ten members of the Dutch church, amounting to £2 each, who came to hear the sermon, were paid out of the funds.

"Thirty pounds seems a lot of money for one sermon."

What the Princess Ena had to Profess.

THE religious press of Britain has been much stirred over the "conversion" of Princess Ena to the Roman Catholic church, preparatory to her marriage to the King of Spain. According to one journal, the following is the wording of her abjuration of the Protestant faith which was done at San Sebastian:

"I having before my eyes the Holy Gospels, which I touch with my hand, and, knowing that no one can be saved without that Faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have believed doctrines op-

posed to her teaching, I now, by the help of GOD'S grace, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by JESUS CHRIST, to which I submit myself with my whole heart. I firmly believe all the articles that she propounds to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me." And then the Royal convert was required to specifically swear to the "true, real, and substantial presence" of CHRIST, together with "His Soul and Divinity" in the Mass; to the seven sacraments; to purgatory; to the Primary Jurisdiction of the POPE as "the Vicar of JESUS CHRIST;" to the veneration of the saints and their images; to Tradition and Scripture, as interpreted by the "Catholic Church;" and to "everything else that has been defined and declared by the Sacred Canons, and by the General Councils, especially the Holy Council of Trent, and by the Œcumenical Council of the Vatican."

Fun in the American Congress.

ON March 22, last, J. Adam Bede, a member of the House of Representatives from Minnesota made a speech on the proposition of admitting some of the territories into the Union of States. The "member of this House" to which Mr. Bede refers is Mr. Longworth, the husband of President Roosevelt's daughter, Alice.

"If we are in favor of admitting Oklahoma, why don't you get busy?" was asked. "You can do it in about eight minutes. Do it and not hitch up the proposition with some other."

It reminded him of the way Noah put the animals in the ark.

"He numbered the animals two by two, the elephant and the kangaroo.

"The hitching of Oklahoma and the New Mexico proposition was like the two Mormon boys who went east to school. They were of the same name and age. The last question asked was if they were twins.

"'Yes, on our father's side,' was the answer.

"Yes, this applies to Arizona and New Mexico, both from Mexico, but different in all other respects.

"But you say we are against the administration," he continued.

"I am not. I have been with the administration in everything he has done except this bill and his wife-beating bill. (Laughter.)

"In his message a year ago, he gave eight lines advocating the whipping post. This year he gave thirteen lines for the two territories.

"Oh, I like the president because he is engaged in a great work, does great deeds, has high resolves and lofty purposes, but I don't have to stand for little indifferent things that the leaders of the house got him to put in his message, and then ascribe it as his policy.

"I like him most because he permitted a member of the house to break into his private home without sounding an alarm."

This sally produced laughter as all eyes sought Mr. Longworth, who occupied one of the front seats and joined in the levity.

"I like him because when he got ready to give his daughter away he gave her to a real American, in every way worthy, and not to some degenerate prince. (Prolonged applause.)

"And I like him because when he gave her away, he gave her to the house of action and correction at this end of the Capitol, and not to the house of detention (the Senate) at the other end of the Capitol." (Laughter.)

ETERNAL HOPE.

For over the world a dim hope hovers,
The hope at the heart of all our songs—
That the banded stars are in league with lovers,
And fight against their wrongs.

There are more lives yet, there are more worlds waiting,
For the way climbs up to the eldest sun,
Where the white ones go to their mystic mating,
And the Holy Will is done.

I will find you there where our low life heightens—
Where the door of the wonder again unbars,
Where the old love lures and the old fire whitens,
In the Stars behind the stars.

Ah, strangely then will the heart be shaken,
For something starry will touch the hour;
And the mystic wind of the worlds will waken,
Stirring the soul's tall flower.

As we go star-stilled in the mystic garden,
All the prose of this life run there to rhyme,
How eagerly will the poor heart pardon
All of these hurts of Time!

For 'twill all come back—the wasted splendor,
The heart's lost youth like a breaking flower,
The dauntless dare, and the wistful, tender
Touch of the April hour.

SELECTED.

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